# Talmudic-Encyclopedia-Ne'ilah-Prayer

**Zadoq ben Aahron**

# אנציקלופדיה תלמודית:נעילה תפילה

# Talmudic Encyclopedia: Ne’ilah (Prayer)

## Ne’ilah (Prayer): A prayer that the sages added at special times.

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## Its Rectification and Its Fence

## Its Rectification

The Ne’ilah prayer – and some called it the closing of the gates[1] - was instituted by the sages to be prayed at its special times[2], after the Mincha prayer*, in order to add supplication and request[3].

## The reason for the name “Ne’ilah”

In the reason for the name “Ne’ilah”, Geonim and Rishonim wrote – according to those who hold that its time is at the closing of the gates of heaven[4] - that it is because they pray it at the closing and sealing of the day[5], or – according to those who hold that its time is at the closing of the gates of the sanctuary[6] - because at that time the priests would lock the doors of the sanctuary[7].

## Its Source

The Ne’ilah prayer that is added at certain times, Rabbi Levi said that we learn from what is stated: “Even when you make many prayers, I will not hear” [8], from here that whoever increases in prayer is answered [9], and Rabbi Chiya in the name of Rabbi Yochanan in the name of Rabbi Shimon ben Chalafta in the name of Rabbi Meir says that we learn from what is stated: “And it was, as she increased to pray before the Lord” [10], from here that whoever increases in prayer is answered [11], and therefore the sages added in fasts the Ne’ilah prayer to add supplication and request [12], because they are days of forgiveness [13].

## Its Essence

Prayer of Ne’ilah was disputed by Tannaim and Amoraim: some say it is an additional prayer that is prayed at certain times[14], and in it, they pray seven blessings as in the other prayers of the day[15].

And Shmuel says that it is not an additional prayer like the other prayers of the day that have seven blessings, but rather they say “What are we, what is our life”[16], that is the prayer “You give a hand to transgressors”[17].

To the law, they pray in it seven blessings like other prayers[18].

## Days on which it is customary

The Ne’ilah prayer is practiced on fasts – that is, fasts decreed upon the community due to troubles, and not on the four fasts established by the sages[19], because only on fasts established for prayer is Ne’ilah recited, but the four fasts established by the sages were established for mourning[20] - in the Ma’amadot*, and on Yom Kippur*[21], and on other days this prayer was not instituted – and even though the basis for this prayer is because whoever increases in prayer is answered[22], and this reason applies every day[23] – due to the burden on the community[24].

## Individual

The Ne’ilah prayer, there is a dispute among Tannaim and Amoraim whether even an individual prays it: some say that only the congregation prays Ne’ilah and not an individual[25], because the reason for adding the Ne’ilah prayer is that whoever increases in prayer is answered, and this reason is said specifically for the congregation – for their merit is great[26] – but for an individual, we learn from what is said about Hannah that an increase in prayer does not help[27], and there are some of the later authorities who wrote that from the language of the verse: “Even when you make many prayers, I will not hear”[28] – from which we learn the Ne’ilah prayer[29] – which is said in the plural form, it seems that only many will be answered with the addition of prayer[30].

And there are those who say that even an individual is permitted to pray Ne’ilah[31], because it is learned from what is said about Hannah: And it was, as she continued praying before the Lord[32], that even an individual who increases in prayer is answered[33].

## Its Time

## Its Time

The time of the Ne’ilah prayer – that is, the conclusion of the prayer[34], which is the main part of the prayer[35] – was a matter of dispute among the Amoraim: Rav said – and some have the version Rabbi Yochanan[36] – at the time of the closing of the gates of heaven[37], that is, at the time when the gates are closed against the sun, and the sun is hidden[38], or at the time when the gates of prayers in heaven are closed, which is towards evening at the conclusion of the

day’s prayers[39]. And it is said in the Jerusalem Talmud that Rav would begin his prayer while the sun was still at the top of the trees, but he would prolong the prayer until he reached the time of the closing of the gates[40].

And Rabbi Yochanan - and there are those who read Shmuel[41], and there are those who read Rabbi Shimon[42] - said at the time of the closing of the gates of the sanctuary[43], that is, after the time of lighting the candles in the Temple[44], when the service of the sanctuary has departed[45], for in this it is similar to a servant who wishes to leave the king’s house and before he leaves he requests a reward and the king’s portion and closes the gate behind him[46].

## The Time of Closing Gates

At the time of the closing of the gates of heaven, which is the end time of the Ne’ilah prayer according to Rav, the Rishonim and Acharonim are divided: some hold that it is close to sunset[47] - when the sun is at the top of the palm trees[48] - that immediately upon finishing the prayer, the sun will set[49].

And there are those who hold that it is at sunset[50], when the light of the sun departs from the earth[51]. And there are those who hold that it is close to the appearance of the stars[52]. And there are those who hold that it is at night[53], after the appearance of the stars[54].

## Time of Closing the Gates of the Temple

At the time of the closing of the gates of the sanctuary, which is the time of the Ne’ilah prayer according to Rabbi Yochanan, the early and later authorities are divided: some hold that it is at sunset[55], at its beginning[56].

And there are those who hold that it is close to sunset[57], at the time when the sun is at the tops of the tall trees[58], which is about half an hour before sunset[59], and there are those who wrote that it is ten minutes before sunset[60].

And there are those who hold that it is at the time of the “plag ha-mincha”[61]. And there are those who hold that it is at night[62], after the appearance of the stars[63].

## To the Law

To the law, early authorities wrote that the time of the Ne’ilah prayer is during the day[64], and they wrote that its time is before the sun sets[65], when the sun is at the top of the trees[66], so that it is completed close to sunset[67], and among those who hold this view, later authorities wrote in their opinion that the Ne’ilah prayer should be completed half an hour before sunset[68].

And there are those who wrote that the time of the Ne’ilah prayer is at the Plag HaMincha*[69], and even according to those who hold that its time is when the sun is at the top of the trees, later authorities wrote that it should not be advanced before the Plag HaMincha[70].

And there are those who wrote that one begins to pray close to sunset, and finishes close to the appearance of the stars[71], and so wrote the early authorities that one should not advance the Ne’ilah prayer before the beginning of sunset while the sun is still in the world, for the gates of heaven are not yet closed here[72].

And the early and later authorities wrote that specifically initially they said its time is during the day, but after the fact, he fulfilled his obligation even if he prayed at night[73], and even if he began at night[74].

Prayed the Ne’ilah prayer before its time, did not fulfill his obligation[75].

On the Ne’ilah prayer if it exempts the evening prayer of the conclusion of Yom Kippur, and if the evening prayer of the conclusion of Yom Kippur exempts the Ne’ilah prayer, see Yom Kippur[76].

On the lifting of hands in the Ne’ilah prayer, see also lifting of hands.

## Series

## The public emissary

In the Ne’ilah prayer on Yom Kippur, it is customary for the rabbi, or an important person, elder and wise, to be the prayer leader for the Ne’ilah prayer[77], and it is good to place two of the community’s important members beside him, one on his right and one on his left[78].

## Opening of the Ark

They open the ark at all times of the prayer on Yom Kippur[79], because this prayer is the essence of all the prayers, as everything follows the conclusion[80].

## The Saying of Seal Us

Every place that in the other prayers of the day on Yom Kippur they say “inscribe us”, they say in Ne’ilah “seal us”[81]. And there are those who wrote that even in place of “remember us” they say “seal us”[82], and this is not the custom[83].

## Mention of Shabbat in Ne’ilah

When Yom Kippur falls on Shabbat, one mentions even in the Ne’ilah prayer the Shabbat - even though Shabbat on all other days of the year does not have a Ne’ilah prayer[84] - because Yom Kippur is obligated in four prayers[85] on the day, Shacharit, Musaf, Mincha, and Ne’ilah[86], and since one is obligated to mention Shabbat in three prayers, one is also obligated in the fourth[87], or because all the prayers on this day are obligatory due to the essence of the day, and since this day is both Shabbat and Yom Kippur, one is obligated to mention both Shabbat and Yom Kippur[88].

But in the prayer “You extend a hand to transgressors” that is said in the confession[89], the individual - who says it after the prayer[90] - should not mention the Sabbath, but the prayer leader - who says it in the middle of the prayer[91] - mentions[92].

## Confession

Confesses in the Ne’ilah prayer on Yom Kippur as in the other prayers of the day[93], except that instead of “You know the secrets of the world” and “For the sin” they say “You extend a hand to transgressors” “What are we, what is our life” “You have distinguished man from the beginning”[94].

On the conclusion of the confession in the Ne’ilah prayer, see also Confession[95]. On the place of saying the confession in the silent prayer and in the repetition of the prayer leader, see also the aforementioned: Every person on

Yom Kippur.

On the recitation of “Ashrei” “Uva L’Tzion” before the prayer on Yom Kippur, see Yom HaKippurim[96]. On the order of Kedusha in the Ne’ilah prayer on Yom Kippur, see the aforementioned[97].

On the recitation of Avinu Malkeinu after the repetition of the Shemoneh Esrei, see above[98].

## Before the Prayer

In public fasts, before the Ne’ilah prayer, the prayer leader says half Kaddish, and the prayer leader announces to the congregation to say the confession[99], and there are those who wrote that it is not customary to announce[100].

## Silent Prayer

In public fasts, the congregation prays eighteen blessings silently, and they say “Answer us” in “Hear our prayer,” and after the prayer, they say confession, "What shall we say before You, who dwells on high, etc. What are we, etc. You have separated until ‘And if he is righteous, what does he give You,’ and skips and says 'And You, in Your mercy, have mercy on us, etc.’"[101].

## Repetition of the Shemoneh Esrei

The prayer leader repeats until the blessing of “Forgive us,” and says the confessions as he says in the morning prayer. Afterwards, he says the blessing of “See our affliction,” and says seven additional blessings that were instituted to be said on public fasts*[102], and afterwards concludes the prayer in its usual manner[103].

## Series in the Ma’amadot

Order of the Ne’ilah prayer in the Ma’amadot, the later ones wrote that it is as its order in public fasts[104].

## Payments

On the Ne’ilah prayer if it has compensation in the prayer after it – that is when one did not pray Ne’ilah – and if one can pray in it a compensation prayer for the Mincha before it, see in the sources in the note[105]

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## Footnotes

1. ↑ Mishnah Ta’anit 26a and Gemara Yoma 87b.
2. ↑ See Tziyon 21.
3. ↑ Rambam Tefillah 1:7.
4. ↑ See Tziyon 37.
5. ↑ Siddur Rav Saadia Gaon p. 258; see Rambam Tefillah 1:7; Rabbeinu Perachiah Shabbat 24b.
6. ↑ See Tziyon 43.
7. ↑ Rabbeinu Perachiah ibid.
8. ↑ Isaiah 1:15.
9. ↑ Jerusalem Talmud Berakhot 4:1 and Ta’anit 4:1.
10. ↑ 1 Samuel 1:12.
11. ↑ Jerusalem Talmud ibid. and ibid., and see Abarbanel Tikkun HaTefillot VeInyaneihem.
12. ↑ See Rambam Tefillah 1:7, and Rabbeinu Manoach ibid.
13. ↑ Rabbeinu Manoach ibid.
14. ↑ Four Tannaim in Baraitot and Rav in Yoma 87b.
15. ↑ Rashi Yoma ibid. s.v. Tzelota.
16. ↑ Yoma ibid. And see R. Chananel Yoma ibid. (printed there 88a) that four sages in the Baraita, that there is no need for the prayer of seven, however, Rashi there explained that even according to the sages, one prays seven, and so it is explained from the printed that Shmuel’s words were refuted from this Baraita.
17. ↑ Tosafot Yeshanim Yoma ibid.; Tosafot HaRosh ibid.
18. ↑ Gemara ibid.
19. ↑ Rambam Ta’aniyot 4:18; Ran Ta’anit 26b (9a).
20. ↑ Ran ibid.
21. ↑ Ta’anit 26a. And see also Yom Kippur Tziyon 1653 and onwards, hint to the Ne’ilah prayer on Yom Kippur. And see also Ma’amadot, whether in Ma’amadot they pray Ne’ilah only on the days they fasted or even on the days they did not fast.
22. ↑ See Tziyon 8 and onwards.

23. ↑ See Maharam Chaviv to Jerusalem Talmud Berakhot 4:1, and Yafeh Mareh to Jerusalem Talmud ibid.
24. ↑ Maharam Chaviv ibid.; Yafeh Mareh ibid.
25. ↑ Amoraim in four, R. Levi in Jerusalem Talmud Berakhot 4:1; Ritva Ta’anit 26a, in four Tosefta Ta’anit 2:6.
26. ↑ Mahara"f Polda and Yafeh Mareh in the Jerusalem Talmud below.
27. ↑ Amoraim in the name of Rabbi Levi in the Jerusalem Talmud there.
28. ↑ Isaiah 1:15.
29. ↑ See Tziyon 8 and onwards.
30. ↑ Charedim in the Jerusalem Talmud there.
31. ↑ See R"Ch in the name of R' Yochanan and R' Shimon ben Chalafta in the name of R’M in the Jerusalem Talmud there.
32. ↑ 1 Samuel 1:12.
33. ↑ The aforementioned Tannaim in the Jerusalem Talmud there.
34. ↑ Hagahot Maimoniot, Prayer, Chapter 3, Letter 5; Abudraham, Section Prayer of Yom Kippur, beginning “And returns the book,” and Bach, Orach Chaim, Siman 623, Letter 1, and Sadeh Yehoshua to the Jerusalem Talmud Berachot there, in the words of the Jerusalem Talmud below. And see Ohel Moed, Gate of Rosh Hashanah and Yom Kippur, Path 4, Note 58, that the beginning of the Ne’ilah prayer is at the time of the closing of the gates of heaven, and it is difficult that in Tziyon 40 it is brought from the Jerusalem Talmud that even Rav, who holds that the time of Ne’ilah is at the closing of the gates of heaven, nevertheless began to pray before that.
35. ↑ Bach there.
36. ↑ Ritva, Ta’anit 26a.
37. ↑ Jerusalem Talmud, Berachot, Chapter 4, Halacha 1, and Ta’anit, Chapter 4, Halacha 1, and see there that Rav would begin to pray Ne’ilah at the time when the sun was seen at the top of the palm trees, and he would finish his prayer at the time of the closing of the gates of heaven. And see Ali Tamar, Berachot there, who explained Rav’s words in the manner of what King Solomon said in his prayer (1 Kings 8:32, 34, 36, 39) “And You shall hear in heaven,” and therefore at the closing of the gates of heaven is the last time, and a person is aroused to exert himself in his prayer.
38. ↑ See Rambam, Prayer, Chapter 1, Halacha 7; Charedim to the Jerusalem Talmud, Berachot there. See Kol Bo, Siman 11: The gates of the sun are closed.
39. ↑ See Rashi, Ta’anit there, beginning “Ne’ilah.”
40. ↑ Rav Matanya in the Jerusalem Talmud there and there.
41. ↑ Ran, Yoma 87b (6b) and Kesef Mishneh, Prayer, Chapter 1, Halacha 7.
42. ↑ Ritva there.
43. ↑ Jerusalem Talmud there according to the version before us. And see Rashi, Yoma there, and Sefer Mitzvot Gadol, Positive Commandments 16, and Ra’avyah, Part 2, Yoma, Siman 529, and Derashot Mahara"ch O"Z, end of the laws of Yom Kippur, and Sefer Mitzvot Gadol, Positive Commandments, Siman 16: Closing of the gates of the courtyard, and see Ahavat Tziyon and Yerushalayim, page 97. And see Ali Tamar there, who

explained R' Yochanan's words based on what is said (1 Kings 6:17) "This is the hall before," a hall to which all faces turn in prayer, and therefore at the closing of the gates of the hall is the last time, and a person is then aroused in prayer the most.

44. ↑ Rosh, Yoma, Chapter 8, Siman 20; Ran, Yoma 87b (6b); Levush, Orach Chaim, Siman 623, Section 2; R' Shimon Sirilio to the Jerusalem Talmud, Berachot there, and see there that he wrote that this time is even after the offering of the incense of the afternoon.
45. ↑ See Levush there; R' Shimon Sirilio there.
46. ↑ Levush there.
47. ↑ Rambam, Prayer, Chapter 1, Halacha 7, and Chapter 3, Halacha 7; Ohel Moed, Gate of Rosh Hashanah and Yom Kippur, Path 4, Note 58.
48. ↑ Ohel Moed there.
49. ↑ Kesef Mishneh there, Chapter 1 there, in the words of the Rambam.
50. ↑ R' Shimon Sirilio and Charedim to the Jerusalem Talmud, Berachot, Chapter 4, Halacha 1.
51. ↑ R. Sh. Sirilio there.
52. ↑ Ha'itur, Laws of Yom Kippur (Warsaw) page 108b in the name of R. Yitzchak Gaon; Sefer HaShulchan, Laws of Prayer, Gate 2; Meiri Yoma 87b and Taanit 26b; see Ritva Taanit there 1: that it is before the end of twilight which is the end of sunset, and see the note of the editor in the MohaK edition on what he wondered about his words, and see Ritva Shabbat 121a: the closing of the gates of heaven, that is, from the setting of the sun; see Abudraham, Book of the Prayer of Yom Kippur: that the prayer extends until the emergence of the stars. And see Ra'ah and Ran Taanit there: that is with darkness.
53. ↑ Hagahot Maimoniot, Prayer, Chapter 3, Letter 5; Rosh Yoma, Chapter 8, Siman 20; R. Yitzchak of Lunel, Taanit there 2; Mahara Fulda on Jerusalem Talmud Berakhot there; Pnei Moshe on Jerusalem Talmud Berakhot there; R. Sh. Sirilio on Jerusalem Talmud Berakhot there.
54. ↑ R. Yitzchak of Lunel there. And see Mahara Fulda and Pnei Moshe on Jerusalem Talmud Berakhot there that it is at the beginning of the night, and similarly in R. Sh. Sirilio there.
55. ↑ Meiri Yoma 87b and Taanit 26b.
56. ↑ Meiri Taanit there.
57. ↑ See HaManhig, Laws of Yom Kippur Fast; Sefer HaMeorot Yoma there; Ra'ah Taanit there; see Eshkol (Albeck) Part 2, page 97; see Sefer HaShulchan, Laws of Prayer, Gate 2; see Orchot Chaim Part 1, Laws of Prayer, Letter 95; Ran Taanit 26b (9b). And see Rosh Yoma, Chapter 8, Siman 20: the closing of the gates of the sanctuary, that is, during the day.
58. ↑ The aforementioned Rishonim.
59. ↑ Bach Orach Chaim, Siman 623, Section 1; Taz Orach Chaim there, Subsection 1.
60. ↑ Ruach Chaim on Shulchan Aruch there 2.
61. ↑ R. Sh. Sirilio on Jerusalem Talmud Berakhot, Chapter 4, Halacha 1.

62. ↑ Ritva Shabbat 121a and Taanit 126a. And see the note of the editor on Tractate Taanit there in the MohaK edition on what he wondered about his words.
63. ↑ Ritva Taanit there.
64. ↑ Mordechai Yoma, Siman 929 and Agur, Siman 951, in the name of R. Yehuda of Paris and Maharam; Eshkol (Ratzba) Festivals, Laws of Yom Kippur, page 46; Responsa, Rulings, and Customs of Maharam Bar Baruch, Part 1, Siman 134 in the name of Tosafot R. Yitzchak; Agudah Taanit, beginning of Chapter 4 in the name of Tosafot; Tzror HaChaim, page 92; R. Yitzchak of Vienna, 57, Part 3. And see the following references.
65. ↑ Rambam, Prayer, Chapter 1, Halacha 7, and there it seems he rules like Rav, but he holds this in his opinion, and see Kesef Mishneh there that Rambam ruled like Rav because he had the version that the dispute is between Rav and Shmuel; Ha'itur, Laws of Yom Kippur (Rami edition, page 108b) that the law is like R. Yochanan, and it needs clarification because he himself had the version of Shmuel; R. Yitzchak Gaon, Part 1, page 65; Chibur HaTeshuva to Meiri, page 513 and page 529; Rosh Yoma, Chapter 8, Siman 20; Ran there that Maharam of Rothenburg ruled, and there it seems that Rif ruled like Rav; Tur Shulchan Aruch Orach Chaim 623:2. And see Siddur Yaavetz in the laws after the Ne'ilah prayer, that even the Kaddish after the prayer, ideally, should be said before the emergence of the stars.
66. ↑ Tur Shulchan Aruch there.
67. ↑ Rambam there, Chapter 3, Halacha 6; Ha'itur there; R. Yitzchak of Vienna there; Shevut Yaakov, Siman 331; Tur Shulchan Aruch there.
68. ↑ Bach there in the opinion of Rambam.
69. ↑ R. Sh. Sirilio on Jerusalem Talmud Berakhot, Chapter 4, Halacha 1, and similarly in Abudraham, Prayer of Yom Kippur and its explanation.
70. ↑ Pri Megadim there, Mishbetzot Zahav, Subsection 1; Maamar Mordechai there, Subsection 1; Mateh Asher there, Section 2; Responsa Rav Pe'alim, Part 4, Orach Chaim, Siman 5; Shaarei Teshuva to Mishnah Berurah there, Letter 5.
71. ↑ Piskei Riaz Taanit, Chapter 4, Halacha 1, Letter 3; Meiri Yoma there; Glosses on Sefer HaMinhagim to R. Eliezer of Tiran, Custom of Yom Kippur (page 116), Letter 173; Levush Orach Chaim there; Magen Avraham there, Subsection 1. And see Magen Avraham there and Taz there, Subsection 1 on the phrase "the day will turn" etc.
72. ↑ Ritva Taanit 26b; Nimmukei Yosef there 1. And see Ra'ah there.
73. ↑ Tosafot Yeshanim and Tosafot HaRosh Yoma 88a; Recanati, Siman 165.
74. ↑ Bach and Taz Orach Chaim there.
75. ↑ Responsa of Rambam (Blau), Siman 257, and see Rambam, Prayer, Chapter 3, Halacha 7.
76. ↑ Tziyon 2277 and onwards.
77. ↑ Mata"i Siman Tav-Resh-Kaf-Gimel Ot Gimel.
78. ↑ Mata"i there.

79. ↑ Sefer HaMinhagim (Tirna) Minhag Yom Kippur, brought in Darkei Moshe Orach Chaim Tav-Resh-Kaf-Gimel Ot Bet and in Levush Orach Chaim Tav-Resh-Kaf-Gimel Bet, Dalet.
80. ↑ Levush there Bet.
81. ↑ Siddur Rashi Siman Resh-Tet-Zayin; Ra'avyah Yoma Siman Taf-Kuf-Lamed; Sefer Minhagim D'bei Maharam Seder Ne'ilah; Minhag Marsilia Seder Tefilat Yom HaKippurim page 136; HaRokeach Siman Resh-Yud-Zayin, Reish-Yud-Chet; Sefer HaMinhagim (Tirna) Minhag Yom Kippur; Tur Shulchan Aruch Tav-Resh-Kaf-Gimel Bet.
82. ↑ Tur there in the name of Rav Amram Gaon.
83. ↑ Kol Bo Siman Ayin in the name of HaR"M; Tur there.
84. ↑ Rashi Shabbat 24b s.v. Tzarich.
85. ↑ Gemara Shabbat there.
86. ↑ Rashi there s.v. Yom.
87. ↑ Ba'al HaMaor Shabbat there (11a).
88. ↑ Milchamot Hashem Shabbat there. And see Chibur HaTeshuva page 520 which writes the two reasons as one opinion.
89. ↑ See Tziyon 94.
90. ↑ See also Vidui Tziyon 259.
91. ↑ See also the aforementioned there.
92. ↑ Shibolei HaLeket Siman Kuf-Ayin-Chet; Or Zarua Part 2 Siman Tav-Nun-Chet.
93. ↑ See also Vidui: Kol Adam B'Yom HaKippurim, and see Yom HaKippurim Tziyon 1857.
94. ↑ Seder Rav Amram Gaon Tefilat Ne'ilah Shel Yom HaKippurim; Siddur Rashi Siman Resh-Tet-Zayin; Ra'avyah Yoma Siman Taf-Kuf-Lamed; Minhag Marsilia Seder Tefilat Yom HaKippurim page 136; Shibolei HaLeket Siman Shin-Kaf-Alef; HaRokeach Siman Reish-Yud-Chet; Meiri Yoma 87b; see Abudraham Seder Tefilat Yom HaKippurim, and see there explanation of the Vidui prayer in Ne'ilah.
95. ↑ Tziyon 331 and onwards.
96. ↑ Tziyon 2027 and onwards.
97. ↑ Tziyon 1908 and onwards.
98. ↑ Tziyon 1953 and onwards.
99. ↑ Abudraham Seder Tefilat HaTaaniyot; Tur Orach Chaim Taf-Kuf-Ayin-Tet.
100. ↑ See Perisha there Se'if Katan Kaf-Dalet.
101. ↑ Abudraham Order of the Fast Prayers; Tur Orach Chayim 579.
102. ↑ See there.
103. ↑ Abudraham Order of the Fast Prayers; Tur Orach Chayim 579.
104. ↑ See citation 99 and onwards. KRA Taanit 26a.
105. ↑ See Otzarot Yerushalayim Part 48 page 795 and onwards, article by Rabbi Yechiel Avraham Zilber, Bnei Brak.

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